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THE

Missionary Magazine

AND

CHRONICLE.

CHINA.

FIRST FRUITS OF MISSIONARY LABOUR IN THE NORTH.

IN our Magazine for January, we inserted an interesting letter from the Rev. Joseph Edkins, written from Chefoo, a town far in advance northward of those previously occupied by any Christian Missionary. Our Brother regarded Chefoo as a post of observation, from which he would be able to form a correct judgment as to other spheres yet further north, that may be accessible to the Christian Evangelist. He has since been joined by the Rev. Griffith John; and the Directors hope to receive from the united counsel of these experienced labourers, and competent Chinese scholars, valuable information to guide them in the future operations of the Society in the still remote districts of that vast empire. Mr. Edkins has already, during his short course of labour, received substantial encouragement in the influence of the Gospel upon the minds of several Chinese, and of which the following two cases will be read by all friends of Missions with great interest and thankfulness.

"Chefoo, Dec. 26, 1860.

"MY DEAR DR. TIDMAN,—The Directors will look for information from us in regard to the extensive field now open for our operations in the north of China. I therefore write to you again after three months spent in the *Province of Shantung*.

"Two persons have been baptized during this month. The first, Chung-tsze-tsing, was employed, soon after they arrived, in carrying books for a colporteur who accompanied me from Shanghae. During their journeys he had constant opportunities of becoming acquainted with the Christian religion, and after some weeks he applied for baptism. In his letter he wrote, 'I have many sins, and have always desired to repent and become renewed, but I knew not the way. A friend, some years since, came from Shanghae speaking of the Gospel, and the books there distributed. He said that discourses were delivered on the redemption of the world by Jesus, and the mode of repentance and salvation from sin. My mind was greatly interested in

this account, and I asked my friend for books; but, on searching his baggage, he found that he had brought none with him. I much regretted this, and thought much of what I had heard. When the French army arrived here in the fourth month, the people were in great fear, and the town was deserted, but I was not alarmed. I wished to hear more of the doctrine of Jesus, which I already loved, and I therefore willingly gave assistance to the French, in obtaining the means of subsistence, when others kept aloof. *But the officer into whose employ I entered took no interest in religion, and I obtained no satisfaction.* After this, I met with you, and received your instructions. I heard the most excellent doctrines of the Bible, and was pleased with them from my heart. Why so? Because the sacred volume says, 'He that believeth shall be saved, and he that believeth not shall be damned.' It also says, 'Except a man be born of water and of the Spirit, he cannot see the kingdom of God.' Therefore, henceforth I firmly believe that the Saviour is the only begotten, and most beloved Son of God. I desire to be united to Christ, and thus have open access to the Father in heaven, in order that my soul may be saved, my heart be sincere, and my words pure and truthful; lest, deceiving my own heart, I shall sin against God, and incur a fearful perdition. Such is an account of my thoughts on this matter. I hope that I shall be received.'

"The other convert, Kian-chin-fang, made application to be received at nearly the same time, and was baptized a fortnight later. He had been for years seeking a system that should satisfy his religious wants. He says he saw plainly that the opinions of Confucius and Mencius are not carried into practice by their professed followers of the present day. Turning from the path of petty ambition which they pursue, he examined the writings of some mystic speculators, who speak of a golden elixir by which the soul may become triumphant over the body. In a religious romance, called 'Travels in the West,' he found, under the garb of fiction, the outlines of a system which for a time captivated his attention.

"From these writings he gathered no permanent satisfaction, although they gave him some notions on God, on the future life, and on the beauty of virtue.

"He next met with two professors of a despised Buddhist sect, who discoursed to him on 'the eight corrupt practices, and the ten sins.' They were imprisoned for teaching heretical doctrine, and he visited them in their chamber of captivity, and learned that they were vegetarians from religious principle. He followed their discipline for a while.

"After this, circumstances brought him to Yen-tai, where he heard the Gospel, and, after some weeks, requested to be baptized. He says, 'Now, happily, I have met with the religion of Jesus, given by the ministration of angels; the most noble, most holy, most divine, and most loving of all religions—the only unrivalled religion. It teaches repentance, reformation, escape from hell, and eternal life in heaven. Who will not accept it? In receiving baptism, is symbolized the purification of the heart and the thoughts. In the Lord's Supper, the death of Jesus for my sins is kept in remembrance, and how can I again dare to sin? Morning and evening prayer and praise prevent me from offending my Heavenly Father, and keep in my heart reverence and love for Him. These things render the religion of Jesus of surpassing excellence for man. Following its instructions till the revelation day, the time of judgment, we ascend the celestial path, walking in the footsteps of Jesus. There is something in this more marvellous than all marvels. How, then, can it fail to be of immense advantage to believe in this religion?

"Both these men were, for some weeks before their application for baptism, employed in duties connected with the Mission here: They have now been encouraged to engage in teaching their countrymen the truth as it is in Jesus.

"The latter of these converts I sent recently to Fuh-shan, the city under whose jurisdiction Yen-tai is placed. He was accompanied by a more experienced Native Christian, a native of Nanking, who came with me to the north.

"January 5th, 1861. Mr. John arrived a few days ago to join me, and remain here for the remainder of the winter. We visited Fuh-shan yesterday, and engaged a small house for a preaching room, and to serve as a residence for the two preachers. We earnestly hope that the blessing of God will rest on this infant effort to establish Christianity in one of the walled cities of Shan-tung.

"There are several other applicants for baptism, but they have not made such progress in the knowledge and practice of Scripture teaching as to warrant their reception yet.

"The season of prayer in the second week in January is approaching. The work of the Lord being just begun in this province, and the aid of God's Holy Spirit much needed, we cannot but look for some answer to the prayers that will be then offered for China, to be realized here.

"I remain, very truly yours,
(Signed) "Joseph Edkins."

SOUTH AFRICA.

MISSION TO THE MAKOLOLO.

We regret that since the arrival of the mournful tidings of the decease of Mr. and Mrs. Helmore and their two children, no information has been received as to the movements of the other Missionary Brethren associated with them. In addition to Mr. and Mrs. Price, who were obliged, by the prevalence of the fatal disease, to commence their return to the Kuruman about the month of June last, Mr. and Mrs. Mackenzie were then on their way through the desert towards the same destination; but from neither the one nor the other had any direct communication reached the Kuruman up to the close of last year. Our venerable brother, the Rev. Robert Moffat, impelled by a generous solicitude for the safety and welfare of his beloved fellow-labourers, started on the first day of January for the interior, in the hope not only of discovering their position, but of also ministering to their wants. The following extracts from a letter addressed by him to the Rev. William Thompson, of Cape Town, announcing his departure from Kuruman, evinces his usual energy, and cannot fail to encourage the hope that he may be the means of rescuing the missing Brethren from difficulties they may have encountered from the loss of oxen and other circumstances, in prosecuting their journey southward.

"Kuruman, December 31st, 1860.

"To the Rev. William Thompson.

"My dear Brother—It is a very different thing getting ready for a journey here, to what it is where you can get anything required for money. Here, as in similar situations, there are things required, and work to be done, which cannot be obtained for either love or money. But for this, and other causes of delay, over which I had no control, I should have left for the interior before this time. I have been sadly hindered, for want of suitable men to go with me, or men willing. Our most effective hands are already in the interior, and some of those remaining are intending to go on their own account, or rather, are afraid to go where I may find it necessary to direct my course, lest they also, like others, be cut down with the fever. I therefore leave with a very poor complement of men, but with these I shall get on. . . .

"As doubts have been entertained as to the reliance to be placed on the testimony of the Arons (as to the death of Mr. and Mrs. Helmore), I inclose a letter J. A. addressed to me on the subject, on his way home, and which he had hoped to forward. It will be seen from that letter, that the chief Sekeletu sent two of his officers or chief men, to apprise the Arons of what had befallen the Missionary party. J. Aron also states, that the first words addressed to him by Dr. Livingstone were, 'Have you heard the sad news of Helmore's death?' . . .

"Perhaps the 'Advertiser' or the 'Cape Chronicle' may admit a translation of J. Aron's letter into their columns.

"I am just starting for the interior, and you may, if I am spared, expect to hear from me on the journey. By every opportunity I shall report progress. How kind and encouraging it is to see the deep sympathy manifested by his Excellency and others, towards the deeply afflicted party. As Mrs. Mackenzie expected to be confined in October, it is probable that the whole party, after meeting, would remain some time at a selected spot. It is impossible to say where I may meet with them, but you may rely I shall go on till I know or see all that is to be seen. I take with me, besides necessaries which may be wanted, upwards of twenty spare draught oxen, and everything else we can conceive they may require. . . .

"Accept kind remembrances to Mrs. Thompson and family, from Mrs. Moffat and myself.

(Signed) "Robert Moffat, Sen."

Certain writers in the Cape Town journals, having expressed strong doubts as to the truthfulness of the report affecting the illness and death of the Missionary party on the north of the Zambesi, Mr. Moffat was induced to forward to Cape Town the following letter from the Native Christian who had been on the scene where these sad events occurred. From these statements of J. J. Arontz, we fear there is not the slightest reason to doubt the accuracy of the mournful tidings already communicated to our readers, as to the decease of our lamented Brother Helmore, with his wife and children.

"Mr. R. Moffat, Sen., Missionary at Kuruman.

"Sir—I am anxious, with all respect, to acquaint you with the state of affairs, and the occurrences in the north interior. . . .

"After leaving Sekome, we took the middle road, through large and extensive grain fields, till we came to a sand river, named 'Natte,' which shoots off in the direction of Moselekatse, and thence we went westward to Motlomogenyani. . . .

"I made up my mind to leave my wagon for fifteen days, to reach the Zambesi, and after four days' journey on horseback, I reached the Zambesi. Three days, one was ridden on horseback, but the fourth day, one could not use a horse on account of the fly, and we went on foot up to the river; and it was seventy days' journey with an ox-wagon (schoften) from Kuruman to the Zambesi, without delay. Yes, a large river, with many islets, and several waterfalls.

"But the natives would not receive me. They became afraid, because they did not think that people could come to the river from this side, and made a cunning plot to make away with or kill me; and they marched against me, more than two hundred men, armed with shields; some had also guns from the Portuguese. And they marched against me up to about fifty paces, and they remained standing, and asked me if I was willing to return—if not, they would kill me.

"Then I said to them, I am not come to make war; and I hoped and wished that they might tell me the mischief or harm that I had done against them for which they wanted to kill me; and we stood from before sunrise till over twelve o'clock, when they agreed to send somebody to me.

"And the Lord changed their hearts, and we came together and spoke peace. But they asked anxiously after Livingstone, and about the people who had gone with him, and they do not think well of him, which was the reason why they would not allow me to come there, to take people away and not bring them back. These words they spoke to me passionately.

"Among others, after concluding our peace, we inquired after the Missionaries who had some time gone to the Makololo.

"'Oh!' they said to me, 'they all died;' and they enumerated them by their names—said Helmore, and his wife, and his two children are dead, and the infant (zochgende?) of Price; and of coloured men are dead, Thaba and Malatoiz, and another of the Bakatlas; and they doubted whether Thaba's son was still alive. And the Chief Sekeletu heard about me, and sent two great Councillors to me, to tell me the same occurrence, and it was thus; and when I inquired after Mr. Price and the survivors, they told me, they have gone back. Sekeletu, the chief, said to Mr. Price, 'Do not stay here any longer, that you may not all die. Go back, and first narrate what has happened.' So Mr. Price left two wagons, and returned with two wagons. So we were surprised that Mr. Price was not yet at Bamangwato.

"After being ten days at the Zambesi, Mr. D. Livingstone, having with him his brother and another doctor, and two mules, arrived, having left his vessel down the Zambesi, on account of the ship being too weak to sail up against the current, and they have sent back for another ship, which he expects in November.

"He was surprised to see me, and was glad to hear how it went with his father and mother-in-law at Kuruman, and of all acquaintances.

"And he grieved much over the deceased minister at Makololo. He said, also, if he had known that old Mr. Moffat was at Moselekatse's, he would certainly have come that way; but nevertheless he will call there on his return, as he had heard that Johnny Moffat will live there. Many things he told me, I cannot write, with the haste to acquaint you—also for want of paper. But Mr. Livingstone is still fresh and healthy; yes, he is thick and fat, large of body—not as we have known

him at Kuruman. His youngest brother, who was with him, is older in appearance than he.

"I am tired, therefore I write you this; but if the Lord spare us, we shall hope to see you with great longing. And I hope that you fare well in all things, and being healthy in the Lord. I am yours obedient,

"J. J. Arontz, residing at Kuruman."

JAMAICA.

LATEST REPORTS RELATIVE TO THE REVIVAL OF RELIGION.

Our readers have doubtless read with deep interest the communications from our Missionary Brethren inserted in former numbers, relative to the commencement and progress of this astonishing awakening among the coloured population of the Island, and they will be anxious to know the character and results of its further development. We subjoin extracts from several of our faithful Brethren, labouring at different stations where this new state of things has appeared, and who are competent, by their intelligence and discretion, to form an impartial judgment on the entire subject as it affects the other extensive districts in which it has occurred. It will be seen that they deeply lament many exhibitions of extravagance and superstition by which the revival has been discredited and injured. This fact has called forth numerous, and perhaps exaggerated representations in the Colonial journals, and our Missionaries regard these exhibitions of ignorance and fanaticism as a demand for unusual caution in the exercise of their several pastorships; so that, although they have had many hundreds of inquirers, they have almost without exception been formed into a special class of probationers only, and at present few, if any, have been received to the fellowship of their Churches. To the want of wise ministerial oversight many of the evils which they deplore have arisen among the semi-civilised and degraded people; but, admitting to the fullest extent these evils, they are constrained to believe that the general awakening *is the work of God—the effect of the special outpouring of His Holy Spirit;* and they sustain this gratifying conclusion by adducing practical results, social, moral, and spiritual, by which the face of society has been transformed, and over which the heart of the Missionary cannot fail to rejoice.

FROM REV. D. FLETCHER, DATED CHAPELTON, JAMAICA, FEB. 19, 1861.

"During a week, early in November, our chapel was crowded, with little intermission, by night and by day, with men, women, and children, weeping and wailing aloud for their sins. A scene so solemn and overwhelming I thought could not be witnessed prior to the judgment day. I continued with the people till my strength was completely exhausted, and then applied to the Rev. C. H. Hall, the rector of the parish, for assistance, who promptly complied, and relieved me for a few days.

"After the first excitement subsided, we invited all who could solemnly believe that they had undergone a saving change, to meet us for the purpose of forming a general class of candidates for Church-fellowship; and I am sure it will astonish you to hear that between three and four hundred professed to have been converted during one month, not a few of whom had been living in gross immorality. They comprised some of the most intelligent, and many of the most ignorant, of our community. We had a few extraordinary cases of persons '*stricken,*' or prostrated; but we have not had reason to complain of such extravagance and superstition as have been reported in some other parts of the Island, where the people have been left very much to themselves during the excitement.

"The following are a few of the pleasant fruits of the revival at Chapelton:—Union and peace among all classes—places of worship crowded with earnest worshippers—court-houses deserted—policemen and magistrates superseded—scenes of revelry and debauchery forsaken—hundreds of persons who had lived in concubinage entered into the sacred state of matrimony—a Christian association formed, numbering about six hundred members—a Dorcas Society—a Benevolent Society—and a Vocal Music Society. I may add, that our Day-school at Chapelton has increased in numbers to two hundred and forty since the revival, the half of which number would have been reckoned a large school in former times."

FROM REV. W. HILLYER, MOUNT ZION, JAMAICA, FEB. 23, 1861.

"Since the great religious movement commenced, it is most gratifying to see the crowds of persons of all ages who flock to the house of God. For several weeks we held a variety of extra meetings, which were all well attended. I had open air preaching in different parts of the neighbourhood. A large number have joined the classes, and many who were living in open sin have been reclaimed. Men who had long deserted their wives, and wives their husbands, sought out each other, and have been reconciled; and on every hand there are tokens of the work of the Holy Spirit.

"Much has been said and written for and against the revival. Some men of high temperature have scarcely acknowledged an error in the whole affair; others have taken the entire opposite view, and have condemned it as the work of the devil. I have seen much of it, and have calmly and deliberately considered the matter, and can testify that although there is a decided improvement among the people in every respect, there are not so many instances of conversion to God as we at first anticipated. When the people have been under little or no pastoral control, extravagant errors abound, to the great annoyance of the better disposed ones. We never needed more 'wisdom from above' than at the present. May the God we are anxious to honour impart it to us in rich abundance!"

FROM REV. W. J. GARDNER, DATED KINGSTON, JAMAICA, FEB. 23, 1861.

"Last Monday a most extraordinary religious awakening commenced among some of the most degraded inhabitants of this city, and it has rapidly spread, though as yet only among the lower classes. The excitement has been very great, and I regret to say that there has been a vast amount of extravagance of a distressing character, and which, I fear, has been encouraged by some of the Native Preachers, who have considerable influence among the class referred to. Nevertheless, there is reason to hope that, by the zealous efforts of judicious Christian Ministers, aided by the more intelligent members of the Churches, that which is evil will be restrained, and all

that is good fostered and encouraged. I have divided the neighbourhood around my chapel into districts, which are daily visited by about thirty members of the Church, and thus a healthy religious influence is being brought to bear upon the people. I have had service every morning and evening during the week, and shall continue to do so for the present. That in the morning is over by six o'clock, so that working people may not be kept from their daily duties.

"From my report, which I hope to send next mail, you will learn that there has been a very pleasing work in our midst for the last three months: more than fifty persons have been to me under deep religious concern, the majority being young people who have long been under instruction, and, accordingly, are well acquainted with the truths contained in the Bible."

FROM REV. T. H. CLARK, FOUR PATHS, JAMAICA, FEBRUARY 23, 1861.

"Towards the close of the year a very remarkable and gracious work manifested itself amongst us. We had often prayed for a revival of genuine religion, and for a large outpouring of the Holy Spirit; and we seemed to have tarried long at Jerusalem, waiting to be 'endued with power from on high.' But at length the unseen hand was felt, the Spirit was poured out, and we, in common with others, were permitted to see and hear such things as I never before witnessed. The sanctuaries here are so crowded that additional accommodation must be provided, if the people who throng to hear the Word of Life are to gain admittance within their walls. To the classes at my stations I have added 424 additional inquirers since the revival begun. At present I have not received one of the new converts into the Church, because I think it of the utmost importance to *themselves*, as well as the *Churches*, that great caution should be observed; and it would be too much to expect that every one who now calls Christ Lord, will continue to do the things which he commands. But whilst I rejoice at what God has done and is doing, I rejoice with trembling, and am humbled before God on account of the superstition which will be found in connection with the truth. But the Lord reigns, and will care for His Church; He will purge away the dross, and then much, very much pure gold will remain as the fruit of this revival, and a monument to His praise."

INDIA.

TRAVANCORE.

WITH feelings of the deepest pain we have received additional communications from our Missionaries in the province, describing the unprecedented sufferings of the people, from the combined prevalence of disease and destitution. These narratives cannot be read without awakening the deepest sympathies of humanity and religion, accompanied by the hope and prayer that these heavy chastisements from the hand of God may be sanctified to lead the minds of the sufferers to Him for support and deliverance. That the statements of our Missionaries are in no degree exaggerated, will appear from the following extract from the "Cochin Courier," in which the fearful facts of the case are presented in all their extent and aggravation.

"The dire calamity which now prevails in Travancore has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity of prompt and decisive action on the part of the government more apparent. In South Travancore, the distress has reached its height, and we have it on authority that we are unable to question, that *parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighbourhood of Cotaur, a fine boy about seven or eight years of age was offered for sale by a poor woman for eight chucgrums, or four annas and a half!* Trevandrum, we are informed, literally swarms with the miserable poor, and despite the feeble efforts of private benevolence, many are dying daily from starvation."

FROM THE REV. J. COX, DATED TREVANDRUM, FEB. 5, 1861.

"'When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.' Thus it is written in the Holy Scriptures; and, at this moment, the inhabitants of the south of Travancore are severely experiencing the former part of the sentence, and the Lord's people are ardently praying for the realization of the latter. . . .

"Not only in the twenty-three years I have been in Travancore, but as far as the memory of the oldest of the inhabitants reaches, no such distress and mortality, and no such combination of causes to produce them, have known.

"The rains in May and June were very deficient, and there was consequently a great scarcity of food. This was experienced generally over the south of the country; but in those places where, as in my district, the people depend on roots and other dry cultivation, that which was nearly their only means of subsistence entirely failed. In August, the effects of this scarcity were painfully visible. Men whom I knew as strong able-bodied labourers, were so reduced that I with difficulty recognised them; they were mere skeletons, tottering along rather than walking.

"Cholera, always a fearful scourge, found the people already weakened by want of food; so that, having to contend with but shadows of men, it swept them off by hundreds. From all I learn, not less than 1500 souls connected with our Missions have been taken away, mostly in the three months of September, October, and November; and it is impossible to know how many of those not connected with us have died. Many, also, though they survived the attack of cholera, sank from want of food; and others, still living, being destitute of the means necessary to restore their strength, only drag on their existence in protracted weakness.

"That which began as a scarcity is now become a famine. The people of the labouring classes have hitherto managed by selling the few thing they had. Trees in the gardens, tools for their work, and even doors, and other parts of their houses, have been sold to buy food; and now these resources are exhausted. They have eaten roots and leaves, till these have failed. The green tamarind from the trees has made an article of food, and the stones of it are being sold by the roadside. Existence, prolonged by such substances, becomes only a burden to them, as the emaciated body and swollen limbs testify. One feature more must stand distinct in its own darkness. *The people are selling their own children, and this for a mere trifle.* I hesitate to mention the lowest sum I have heard; but, for a quarter of a

rupee, and less, they sell their children into slavery to the Mohammedans, and others, on the sea coast; and *they* have the means of disposing of them again, so as to make much profit. Of course, they make converts of them at once. The poor starving parents, instead of seeing their children dying with hunger, which they are unable to appease, know, or hope, that they have something to live upon. How deeply we should pity them, in this extremity of misery!

"But there is no prospect of a termination of it. The dry season is before us, and in it no produce can be expected. Not only grain and esculent roots have failed, the produce of trees is also failing; cocoa-nut and other trees in rather elevated situations wither away. Even if the rains fall in the average quantity in May, there are all the months after the rains until the crops can grow and ripen, before anything can be realized. And further than this, the seed and cuttings for the dry cultivation have been consumed, so that the most severe effects of the famine are yet to be experienced. Many who are now but just alive have no other prospect before them than that of sinking exhausted into death. The heart faints at the thought, and those who see the poor moving skeletons among the people, and the little children with every bone protruding, and these in such numbers that no local aid can give adequate relief, must eagerly hope that aid from some quarter will be speedily afforded.

"I decidedly prefer the plan of providing work; but the public works do not meet the case of those already so much weakened, for in them they employ the able-bodied, require a full day's work, and pay accordingly. And even that pay being often given, not daily, but several days together, does not suit those who have nothing in hand, and whose families want their *daily* supply. Such men, too, unless paid *daily*, go without the food which would enable them to work.

"Therefore, for the present distress work is required, in which is united the tenderness of charity with the requirements of the taskmaster. Such might be undertaken in some parts of the country, in such a manner as to help the people at present, and to bring a return in future. I should be very thankful if some who have the means would communicate with me on this subject, with a view to effect some good. But the sooner it is done the better, as the people are daily wasting away. Numbers of them are now so reduced that they lie down in their houses quite exhausted, and require food to recruit their strength before they could work."

Since the publication in February of former letters from Messrs. Cox and Baylis in relation to the fearful calamities they are called to witness, we have been gratified to receive several contributions, with a view to alleviate the sufferings of these deeply afflicted people. These have already been transmitted to India; and should any of our readers be kindly disposed to afford additional assistance for this special object, we are sure that they will be rendering timely aid in a case of great urgency, and that their bounty will be gratefully received, both by the Missionaries and their afflicted congregations.

CALCUTTA.

EDUCATIONAL INSTITUTION, BHOWANIPORE.

THREE months since, we had the pleasure of inserting in the pages of our periodical a brief statement received from the Rev. Edward Storrow, of the conversion of a young Hindoo of highly respectable connexions, and his reception into the Church of Christ by baptism. This was the second convert of the same class admitted during last year. But from the annual report of our Mission at Calcutta, just received, we learn with much regret that in the case of two other youths who had expressed a very earnest desire to become followers of Christ, and had given evidence of their sincerity, the hopes of the Missionaries were grievously disappointed. The facts are contained in the following narratives, and we are induced to give them insertion, that the friends of Missions may understand the difficulties and trials which their Brethren in the field of labour have to bear; and hence, that they may seek by humble prayer, that God would sustain their faith under such disappointments, and enable them, amidst all difficulties, to stand fast and persevere.

In contemplating also the trial of faith on the part of these promising inquirers, we see the powerful and perilous influences to which, in the very infancy of their faith and knowledge, they were exposed—a trial not peculiar to themselves, but common to all their Hindoo brethren who manifest any sincere interest in the truth of the Gospel. By fraud or by force the advocates of heathenism seek to turn away the hopeful youth from the strait and narrow way, and such influence is often applied but too successfully. But, in former instances of similar disappointment, the convert, though induced or constrained for a season to forego the privilege of a Christian profession, has seized the very first opportunity to escape from the snare of his persecutors, and has again sought refuge in the house of the Missionary; and we shall be truly delighted to hear that these two interesting young men are rescued from their present bondage, and have again become applicants for admission to the Church of Christ.

OBHOY CHURN SHOME.

"Obhoy Churn Shome was for some time a scholar in the Institution. Instruction in the Scriptures turned his attention to Christianity, and he became an enquirer. Shortly afterwards, some one told his uncle that he came to us for religious instruction privately, and in consequence he was removed to another school belonging to the Church Missionary Society. There he received some Scriptural instruction and came occasionally to us privately. Again his uncle was informed of this, and removed him to a school entirely under Hindu influence; a stricter watch was also kept over him, so that he could seldom visit us, or read Christian books in his own family. Still his desire to embrace Christianity continued, and when his uncle contemplated sending him away to Dacca, far out of the reach of our influence, we felt it necessary to come to some decision respecting him. Yet it was not easy to do this. He was young—less than sixteen years of age—and

his knowledge of Christianity was limited; on the other hand, he was acquainted with the essentials of the Gospel; his desire to embrace Christianity had been consistently expressed for months; to let him remain as he was, seemed to leave him without the means of getting further instruction, and it appeared likely, that if we took him not he would shortly be removed entirely beyond our reach. We resolved therefore to receive him. Shortly after taking refuge with us, his uncle, father, and other relatives visited him and used all their influence in vain to persuade him to return home. Their tears and entreaties were truly melting, but Obhoy, though greatly affected at the signs of their sorrow, still adhered to his resolution, and they left him apparently unmoved. The next day whilst the Christian young men with whom he lived were variously occupied, he suddenly disappeared, and though now four months have elapsed, we have never seen him since. The following report of subsequent events has reached us; it appears probable, but we have no means of testing its truthfulness. When Obhoy's friends came to see him, his uncle pressed him to go home, if it were but for an hour or two, to see his female relatives, promising that he should have liberty to return whenever he pleased. Influenced by his wishes, and the consciousness that his friends were in great sorrow, he went with the intention of returning to us after a brief interview. When he had been with them a short time he expressed his desire to bid them farewell, when he was forcibly detained, in spite of his protestations, and on the first convenient opportunity conveyed away from Calcutta.

PROSUNNO.

"A somewhat similar loss followed this in October. Three years ago a young Kulin Brahmin came to Mr. Storrow as an enquirer. As he was about to sail for England, he put him under the instruction of one of the native preachers. His conduct was so satisfactory that in February, 1858, Mr. Mullens resolved to baptize him, and with this intent he came to our students' residence. Whilst there his brother visited him, and such was the earnestness of his appeals or the weakness of Prosunno's faith, that he was led to leave in company with his brother. This step did not long satisfy him, and he repented. He subsequently informed us that he had written several letters to one of our native Christians, asking if he would be received again, and how he should act; only one of these letters, however, reached its destination. He sought instruction from a Presbyterian catechist, not far distant from his own house, but about thirty miles from Calcutta. A month ago, to our surprise, he visited Bhowanipore, and after telling us of the events that had happened subsequent to his departure, expressed his wish to be baptized. The account he gave of himself was strictly coherent, and highly probable, and since he exhibited considerable intelligence, we told him that we would not receive him that day, but that, if after a few days' reflection he was disposed to renew his application, he should then be received. He came therefore from his lodgings, as he had said he would, and we resolved to baptize him. We have always allowed our Hindu students free access to those converts who were awaiting baptism, that we might thus show to them that we were open in our proceedings, and practically deny the calumny, uttered when we have taken only moderate precautions to protect a convert from intrusion, that we were too much afraid of losing our converts to let them have liberty. Several of them saw him. In each case of a convert coming to us, one or two of our Christians are usually asked to act as his friends until he is

baptized;—to see to it that his wants are supplied—to instruct him, and to be present when his friends visit him; to protect him from violence, and ourselves and our cause from calumny and falsehood. Unfortunately, whilst Prosunno was quite alone, one of the Hindu students of the Institution went to him, and by false representations of the position he would hold as a Christian, and of the treatment he would receive from the Missionaries, induced him to leave without saying anything to any one. Had Prosunno been a student in our Institution, statements of a calumnious nature would have produced no effect on him, for he would have known them to be false. Prosunno unfortunately having lived away from Calcutta, knew little of us, or of the relations in which we stand to our converts; he was therefore all the more open to insinuations of an injurious kind. Had he been candid he would have sought explanations from us, or had he been stronger in his religious principles, the prospect of humiliation and sorrow would not so have affected him; yet, still, a Hindu was likely to be injuriously influenced by such an interview, though quite sincere, and we cannot but regard his departure with deep sorrow, and as an absolute loss."

POLYNESIA.

REVIEW OF THE FIRST YEAR OF MISSIONARY LABOUR IN THE ISLAND OF LIFU.

THE natives of this populous island, who had long been intensely anxious for Missionaries from England, had their wishes gratified, in the month of November, 1859, by the arrival of Messrs. McFarlane and Baker, to whom they gave a cordial welcome. Our Brethren found that French Catholic Priests from *New Caledonia* had already commenced their operations in LIFU. These men assumed ecclesiastical jurisdiction over the people, and threatened them with the vengeance of their countrymen should they encourage the labours of Protestant teachers. But from the following letter it appears that although they have been anxious to secure this unjust and oppressive co-operation, the support on which they calculated has happily been withheld. On the contrary, the officers of the French man-of-war that visited the island during the past year, acted not only honourably but kindly towards our Missionaries, and were gratified with the improvement in civilization and knowledge which they witnessed in the people under their charge. The report of Mr. McFarlane's first year's labours in LIFU, with his account of a visit to the island of UEA, is replete with interest, and affords delightful earnest of future and enlarged success.

Wide Bay, Lifu, Oct. 16, 1860.

"REVEREND AND DEAR SIR,—I have just returned from the neighbouring island, Uea, having been requested by the Brethren to visit that island. I left here

about three weeks ago, accompanied by a Samoan Teacher, who had been assisting me at this station, and whom I intended placing at a station on Uea, at the request of the natives. They were overjoyed at our presence. Notwithstanding the late hour at which we landed, a number of natives started at once for the other side of the island, with torches, to bear the news of our arrival, saying, 'God has greatly favoured us. He has sent the English Missionary to save us.' (Nearly all the natives can speak the Lifu language.)

ARTIFICES AND THREATS OF ROMISH PRIESTS.

"I soon learnt from what it was that I was expected to 'save' them. A French man-of-war was expected in a few days, and the natives had been led to understand by the priests that some of their principal chiefs would be taken away as prisoners, 'because they would not embrace the Roman Catholic faith.' I was grieved to hear of the disgraceful proceedings of these ignorant and bigoted Jesuits, who, not daring to descend into the arena openly and fairly to combat our 'heresy' with their 'truth,' have betaken themselves to bribery, stratagems, and threats. They have used all the means in their power to impose upon the credulity of the natives, and I am sorry to say have succeeded in bringing about half of them under a slavish fear; would that it were the 'fear of God;' but, alas! it is but the fear of a 'man-of-war.' They have made several attempts to induce the Native Teachers under the auspices of the L. M. S. to become Roman Catholics. A short time ago a French frigate called there. A Roman Catholic priest, accompanied by the captain, went to one of the Native Teachers at night; they placed before him a quantity of prints, in addition to which, they offered him a purse containing two sovereigns and three dollars, if he would become one of their teachers; The teacher very properly replied that he 'belonged to Jesus,' and that he 'could not sell his spirit for money and cloth.' Another teacher they threatened to 'make fast,' who told them that 'they could not make his spirit fast.' I found that the priests had closed one of our places of worship, alleging that *it was built upon the land of a chief who attended their church.* This would be a very inadequate reason—even were it true—for such an act, but it is a gross falsehood. The land for miles round that village is the property of 'Wenepe,' an old chief who was amongst the first to receive our teachers. The natives, however, are anxious not to give the priests any opportunity of quarrelling with them, which they feel these 'Reverend Gentlemen' would only be too glad to embrace in order to send for a man-of-war; they have therefore ascertained from the priests where the 'imaginary line of demarcation' is, and have resolved to pull the house down and rebuild it 'within the line.' At another station the priests have built a house close to that of our Native Teacher. The chief of the district told them he would neither give them land, nor allow them to build upon his property. But they took 'French leave,' informing him that the land was no longer his, and that if he attempted to prevent them, they would send for a man-of-war to come and take him prisoner. Having finished their house and 'arranged the altar,' their next care was to get natives to attend their services. They did not like the idea of worshipping with a congregation of about half a dozen, whilst in the adjoining building about two hundred were assembled with one of our Native Teachers; they, therefore, betook themselves to bribery, but with very little success. The natives compared their bribes to a fish-hook. It is now a common saying on the island, 'Take care of the Frenchman's fish-hook.'

A few weeks before I arrived they had forbidden the natives to ring their bell, or 'pati,' beyond their house; as the natives persisted, they had taken several from them. On my arrival I sent the natives to ring their 'pati' as usual; the priest (or rather a carpenter who was officiating during the absence of the priest) took it from the boy, as on former occasions. I at once went to him and asked for an explanation, but the only one he could give, was, that 'it disturbed him, he hated the sound, knowing that our religion was false.' I told him that we had as much right to ring our bell as they had to ring theirs, and that if he did not like it he could remove somewhere else; also reminding him that they (the priests) had not any authority in such matters. I had an interview with the old priest who is the principal there; he is making every effort to prevent a Protestant Missionary landing, and to have all our teachers driven from the island. Being a Jesuit, he is not very scrupulous about the means he employs to accomplish his purpose; he told me that his *conscience* would not allow him to permit a Protestant Missionary or teachers to live on Uea; that our teachers on that island were only causing disturbances among the natives: indeed, it was only what Protestant teachers did throughout the world. He must have known this to be a gross falsehood; for there are no subjects more peaceful, loyal, and intelligent than Protestants.

ARRIVAL OF A FRENCH SHIP OF WAR; HONOURABLE CONDUCT OF HER COMMANDER.

"Whilst we were talking a ship hove in sight. I knew it to be the French man-of-war which had visited Lifu the day before I left, consequently I said to the priest, 'There is your long expected man-of-war; we'll refer the case to the commander; the government is the authority in these matters, not the priests.' We did so. The commander appeared perfectly conscious that throughout these islands there existed in the minds of the natives a bitter enmity towards the French. I asked him how they could expect it to be otherwise whilst the priests were determined to force upon the natives Roman Catholicism at the point of the bayonet and the cannon's mouth? He said that he had heard before of the French priests threatening the natives with a man-of-war; they had no authority whatever for so doing; the government did not care what the natives professed: all they wanted was *peace*. He laughed at the idea of the governor preventing Protestan Missionaries labouring there, and said they might as well talk of preventing them labouring in France. He wished me to assure the natives of their peaceful intentions towards them, and that they were perfectly at liberty to worship wherever, and however they pleased, and that no man-of-war would molest them whilst they were peaceful and honest. I interpreted his words to several hundred natives who were sitting round us, much to their delight.

SENTIMENTS OF THE NATIVES TOWARDS THE PRIESTS.

"The old priest was by no means pleased at the result of the commander's visit; he requested him to take some of the principal chiefs prisoners; but the commander refused. Upon hearing that the priest was writing a letter to His Excellency the Governor-General of New Caledonia, I took the opportunity of writing one too; what the result will be I cannot tell. I know what the priests would like; but we'll contend every inch of ground with them; we have *truth* on our side, and it must prevail. The following circumstance, which happened the day after the man-of-war left, will serve to show you how sincerely the natives love the priests, (I refer to those

who profess to be Roman Catholics, and who carry the badge round their necks in the shape of a cross,) and the benign influence of their teaching :—A chief, on hearing that Old 'Wenepe' (of whom I have spoken above) was taken prisoner to New Caledonia, came with his men, armed with clubs and spears, to see if it was true, saying, 'If they have taken "Wenepe" we will kill the priests,' (there are two on Uea.) The natives are anxiously awaiting the arrival of their Missionary; they say, 'If an English Missionary was to come, all the natives on the island would at once place themselves under his instruction.' We fully anticipate that their wish will be gratified upon the arrival of the 'John Williams.' Let all who are interested in the cause of truth and liberty pray that these poor natives may be saved from the intolerant burden which these Jesuitical priests are seeking to place upon them.

HOSTILE PROCEEDINGS OF THE HEATHEN IN THE ISLAND OF LIFU.

"18th. Lifu. I must now say a little about the work of God on this island. Whilst I was writing the above, two messengers came from a village about fifteen miles off; they bore the painful intelligence of *war*, informing me that the heathen party had fallen upon a village where the inhabitants had received the Gospel, and that they were killing them and burning their houses. Being a little accustomed to the natives, I took a good per centage off this story. I arose and proceeded at once to the 'scene of conflict,' found about half-a-dozen houses burnt down, and a few men with fearful gashes in their heads and other parts of their body. There were not any killed. The quarrel was about a woman, which is generally the case. It appears that the king, not being satisfied with half-a-dozen wives, wished to take another from the Christian village; but, unfortunately for the natives there, she refused to comply with his wishes, and got married to another man; this led to the quarrel. The villagers would not retaliate, but fled to the bush, although they were sufficiently strong to have overpowered the king's party; the latter retired from this village a few hours before I arrived, having not only obtained the woman, but also burnt the house, and taken all the property of the man who married her, and would doubtless have taken his life if they had found him. I sent men in different directions with torches (being dark), to inform the natives of my arrival, and to tell them to assemble during the night, that we might have a service at sunrise in the morning, as I wished to return that day. Upwards of two hundred, including a number of the heathen party, were gathered together. I reminded them of their former customs, spoke of the love of Christ and the power of the Gospel, and urged them to fight still, but under a different banner, and with different weapons. After the service I visited the king, who seemed in no way sorry for what he had done, and said he 'knew it was wrong,' but he 'liked the custom of his fathers.' He and a number of his men are notorious heathens, notwithstanding their having invited the French priests, and their being nominally Roman Catholics.

PRIESTLY AGGRESSION ON LIFU.

"Since I wrote to you last, two Roman Catholic priests have settled here. There are now four on this side of the island, but we have nothing to fear on this account. So long as there is 'fair play' Evangelization, accompanied by her sister Civilization, will continue steadily, but surely, to advance, and we know that *the word of God* and *education* are the great enemies of Popery—and indeed of every form of error and superstition; but we have the pleasing assurance that the triumph of the Gospel

is not even dependant upon 'fair play.' All the manœuvres of the priests to prop and extend their miserable crumbling fabric *must* fail, for our Blessed Redeemer *shall* reign.

TRIALS AND ENCOURAGEMENTS OF MISSIONARY LIFE.

"We are now beginning to grapple with the stern realities of Missionary life. Having acquired sufficient of the language to enable us to be understood, there is no time to be lost. Wherever we go now we can throw around us the seeds of truth. I do not know of anything so trying to a Missionary as to be surrounded by a hungry people, when he possesses the food to feed them, but cannot impart it. Surely this is a sufficient impetus to urge him on in his acquisition of the language.

"Owing to the barrenness of this island, and the consequent incessant labour of the natives to obtain yams, &c., we have not the opportunity of instructing them as often as we desire; but this cannot be obviated. I received a letter from Mr. Creagh a few days ago, in which he enclosed the first sheet of our school-book. I was pleased to see it, and shall be glad when it is finished. We have not got a school-house yet, but our stone chapel is just about finished. The walls are three feet thick, the roof is supported by six massive pillars of iron-wood; it is seated throughout, with a pulpit and reading desk. Many natives from other parts of the island have been to see it, and the people of this village are not a little proud of it, I can assure you; it is a much more comfortable place of worship than the low, dirty native hut in which we met for this purpose during the first months of our residence on the island. I may just say, that I find the knowledge which I gained in the mechanic's shop in Manchester, to be of great service to me here. A little knowledge of mechanics and medicine is almost indispensable to the success of a Missionary in the South Seas.

CONDITION OF THE NATIVES WHO HAVE ABANDONED HEATHENISM.

"We have not yet formed a church, thinking it better to institute preparatory classes, from which we intend selecting such as we may consider proper persons for church-fellowship. You will be pleased to hear that there are *upwards of a thousand inquirers on this side of the island.* Nearly all of these were such before we came here. They have cast away their stone idols, are no longer guilty of polygamy, and would not, I believe, do any thing which they knew to be wrong. To weigh them in the balance, or measure them by the standard of enlightened, intelligent Christians, they would, of course, be found wanting; but we must remember that where much is given, much is required.

ENDEAVOUR TO ROOT OUT AN INJURIOUS HABIT.

"There is one thing more to which I must call your attention before I close this epistle. The natives, on this group of islands, have become the slaves of a very bad habit—they are inveterate smokers. The Roman Catholic priests encourage this habit, not only by smoking themselves, but also by selling tobacco to the natives. We have sternly opposed it, and are determined, if possible, to prevail upon the natives to discontinue it. I find, however, that we have more formidable enemies to contend with than the priests. On this island there are eight or nine abandoned sailors who have run away from whale-ships, who exert a most pernicious influence over the natives. These men endeavour to

frustrate our efforts to lead the natives to give up smoking, as tobacco is their chief article of trade. About two months ago, I made *smoking* the subject of my sermons and conversation, after which the natives on this side of the island held meetings amongst themselves to decide whether they were to continue smoking, or give it up. All the inquirers, and many others who attend our services, have resolved to 'sign the pledge.'

"I must now close. I find that I have written a much longer letter than I intended when I commenced, but doubtless you will be interested in the facts which I have stated.

"I remain, my dear Doctor,
"Yours most sincerely,
"To the Rev. Dr. TIDMAN." "S. MCFARLANE.

ANNIVERSARY SERVICES IN MAY, 1861.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 6th.
WEIGH HOUSE CHAPEL.
SERMON TO THE YOUNG, by the Rev. JOSEPH PARKER, of Manchester.
To commence at Seven o'clock.

WEDNESDAY, MAY 8th.
MORNING.—SURREY CHAPEL.
SERMON by the Rev. ALEXANDER RALEIGH, Canonbury.

EVENING.—TABERNACLE.
SERMON by the Rev. F. TUCKER, B.A., Camden Road.

THURSDAY, MAY 9th.
MORNING.—ANNUAL MEETING—EXETER HALL.
CHAIRMAN.—EDWARD BAINES, Esq., M.P.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.
CHAIRMAN.—Mr. ALDERMAN and SHERIFF ABBISS.

FRIDAY EVENING, MAY 10th.
The LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 12th.
SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

ARRIVAL ABROAD.

Rev. R. C. Mather, Mrs. Mather and child, at Mirzapore, East Indies, Feb. 7th.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

(*Continued from last Month.*)

London and its Vicinity.			
Claremont Chapel	7	10	0
Craven Hill Chapel	12	7	11
Greenwich Road	6	3	9
Mile End Road	1	5	0
Peckham Road Chapel	3	3	0
Pembury Grove Chapel	9	10	0
Trinity Chapel, Brixton	9	10	0
Trinity Chapel, Poplar	12	15	7
Wandsworth: A Friend	5	0	0
West Brompton	1	6	6
Country and Abroad.			
Alton	3	10	0
Avebury: Free Church	1	0	0
Barking	1	0	0
Barnet	2	19	1
Bath: Percy Chapel	14	3	8
Berbice: New Amsterdam	3	14	6
Bristol	0	14	3
Blackburn: Chapel Street	3	3	0
Blakeney	2	0	0
Bowdon	15	0	0
Burnley: Westgate	5	0	0
Bushey	1	3	6
Chester: Queen Street	10	0	0
Chesterfield	4	10	0
Chippenham	1	0	0
Deddington	1	3	0
Demerara: Bethel Chapel	3	6	2
Dereham	1	0	0
Doncaster	3	0	0
Dorchester	0	18	6
Dublin: Kingstown	25	0	0
Fordham	1	0	0
Glasgow: Elgin Place, additional	1	0	0
Great Eversden	1	7	0
Guernsey: Eldad Chapel	3	17	6
Halifax: Sion Chapel	7	10	0
Hitchin	3	0	0
Horsham	2	2	0
Huntingdonshire:			
Perry	0	1	8
Woodhurst	0	5	6
Kimbolton	0	10	0
Houghton	1	11	2
Huntingdon, 2 years	3	7	0
Ipswich: St. Nicholas Street	4	4	0
Jamaica: Ridgmount and Davyton, 2 years	6	0	0
Knutsford	0	17	0
Lavenham	1	0	0
Leamington: Congregational Chapel	1	17	0
Leeds: Marshall Street	2	10	0
Lichfield	1	14	5
Luton: Union Chapel	2	0	0
Lutterworth	2	0	0
Lynn: Union Chapel	4	17	5
Market Harborough	2	15	7
Middleton (Lanc.)	1	3	4
Mitcheldean	0	13	0
Newbury	3	0	0
Newport (Essex)	1	10	0
North Shields	4	0	0
Nottingham: Mr. Thorpe, for Helmore Family	2	0	0
Pateley Bridge	0	10	6
Peterborough	3	0	7
Prescot	1	0	0
Reading: Broad Street	5	0	0
Rochdale: Melton Church, For Helmore Family	7	11	3
	7	0	0
Ryton	0	10	0
Sandwich	3	4	6
Shaftesbury	3	5	0
South Petherton	0	14	6
Staindrop	0	10	6
Stainland	1	0	0
Stebbing	1	14	6
Stonehouse (Glos.)	1	10	0
Stourbridge	3	0	0
Surbiton	2	10	0
Swansea: Burrows' Chapel	1	1	0
Sydney: New Town	5	0	0
Pitt Street United Communion	26	12	0
Thornbury	0	15	6
Tunbridge Wells: Countess of Huntingdon's Chapel	2	15	0
Ware: Church Street	3	2	6
High Street	2	8	9
Wattisfield	3	0	0
Wellington (Salop)	1	10	0
Total, including previous acknowledgments	2329	4	3

MISSIONARY CONTRIBUTIONS.

From 16th February to 15th March, 1861, *inclusive.*

N.B.—The Collections and Subscriptions for the Missionary Ship, "John Williams," are reported in "The Juvenile Missionary Magazine."

B. B. B.	50	0	0
D.	10	0	0
R. T. Ricketts, Esq. (L.S.)	10	0	0
D. Barclay, Esq.	5	5	0
A Senior Class Teacher	5	0	0
Mrs. Walmesley	2	2	0
A Friend to Missions	2	0	0
E. W. A.	1	0	0
Dr. Van Someren's Children, for China	1	0	0

For the Sufferers at Trevandrum, in answer to the Appeal in the February Chronicle.

In addition to £55 10*s.* acknowledged last month.

Rev. T. Greenfield, *Leamington*	10	0	0
W. Boult, Esq., *Bristol*	5	0	0
W. Pexton, Esq., *Cottingham*	5	0	0

Collected by Mr. E. S. Porter, Missionary Student, *Cheshunt*

	3	14	6
J. Brown, Esq.	2	0	0
A Widow's Mite	2	0	0
Mrs. Cuff and Mrs. Pyne, *Wellington, Som.*	2	0	0
S. A. N.	1	1	0
Per Rev. J. Stroyan, *Burnley*	0	3	0
	30	18	6

Claremont Chapel.

Girls' Sunday School	3	10	11
Boys' ditto	2	2	6
	5*l.* 13*s.* 5*d.*		

Kentish Town.

Congregational Church Sabbath Schools.

Mr. Warren Hall, Treasurer.

For five Girls at Mrs. Sargent's School, Madras	15	0	0
For a Youth in Mr. Hall's School, Madras	12	0	0
Special Grant to Mr. Hall's School, Madras	6	0	0
Special Grant to Mrs. Sargent's School, Madras	6	0	0
Evening Service Mission Fund.			
For a Boy to be named Walter Berdoe, in the Mission Schools at Travancore under the care of Rev. J. Duthie	5	0	0
For two Girls in Mrs. Sargent's School, Madras	6	0	0
	50*l.*		

Old Gravel Pit, Homerton.

H. Rutt, Esq.	50	0	0
Girls' Sunday School, specially for Peelton	8	19	7
Boys' ditto and Infants	4	11	8
Juvenile Missionary Association	5	14	9
Mr. Burton, for India	0	8	6
Sundries	0	10	3
A Friend, by Miss Rotton, for Peelton	1	0	0
	71*l.* 4*s.* 9*d.*		

Park Chapel, Camden Town.

Dr. Brealey	5	0	0
Mr. Le Lacheur	5	0	0
Mr. Clarke's Bible Class	0	7	8
Mrs. Buss's School	1	1	0

Collected by Mrs. Wollaston, for the Mirzapore Free School.

John Wollaston, Esq.	2	0	0
T. H. Spencer, Esq.	2	0	0
H. Davison, Esq.	2	0	0
John Budden, Esq.	1	0	0
J. L. Budden, Esq.	2	0	0
Edwd. Budden, Esq.	1	0	0
Mrs. Wollaston	1	0	0
M. Levitte, Esq.	0	10	0
	11*l.* 10*s.*		
	22	18	8

Pembury Grove Chapel.

On account, per Mr. H. R. Williams	10	10	0
For Widows' Fund	9	10	0
	20*l.*		

St. Thomas's Square, Hackney.

Mr. Sheffield	2	2	0
Collected by Miss Heudebourck	15	17	8

Mr. Cannon 0 2 6
Mr. Owen 0 1 0
Miss Ingram 9 5 0
18*l.* 7*s.* 9*d.*

Southgate Road
Sunday School..... 5 0 0

Trinity Chapel, Brixton.

Mr. Warmington .....(A.) 0 10 0
Miss Foster.....(D.) 0 10 0
For Widows' Fund 9 10 0
10*l.* 10*s.*

West Brompton.

T. Fewster, Esq. '... 1 1 0
Miss McBride 1 1 0
Rev. E. Morley 1 1 0
For Widows' Fund 1 6 6
4*l.* 9*s.* 6*d.*

BEDFORDSHIRE.

Potton.

Rev. R. Hoskin.

Missionary Prayer Meetings..... 1 4 6

BUCKINGHAMSHIRE.

Chesham.

Rev. W. J. Bain.

Contributions 2 5 0

CHESHIRE.

Alderley Edge.

Mrs. Ashton..... 1 0 0
Ditto, for the Native Teacher James Ashton..... 10 0 0
Mrs. Burton 4 0 0
Mrs. E. Davies 0 5 0
15*l.* 5*s.*

Hyde. Sabbath School, for Special Chinese Fund 1 9 6

Ince. Miss Jones... 0 10 0

Knutsford.

Rev. J. Turner.

Collected by Miss Froggatt..... 1 0 6
A Donation 1 1 0
For Widows' Fund 0 17 0
2*l.* 18*s.*

DEVONSHIRE.

Cheriton Fitzpaine.

Rev. M. Biggs.

Mrs. S. H. J. Ashford 0 5 0

Dartmouth.

Rev. J. F. Stenner.

Annual Collections, &c..... 6 7 0
Collected by Mrs. Neck, for Native Girl Hannah Venning 3 0 0

Special Contributions for India and China.

Captain Moody 1 0 0
Mr. Cuthbertson ... 2 10 0
Executors of late Mr. Edwards 0 10 0
Mr. Lewis 0 10 0
Rev. J. F. Stenner ... 1 0 0
Exs. 24*s.*; 13*l.* 13*s.*

Ilfracombe. Sunday School 0 19 0

Tiverton.

Rev. J. Stuchbery, B.A.

Anniversary..... 13 3 6
Friday Night Company, for Native Teacher Henry Madgin 10 0 0
For Widows' Fund 8 0 0

Collected by Mrs. Were.

J. Heathcoat, Esq .. 5 0 0
F. S. Gervis, Esq. ... 5 0 0
Mrs. Brewin..... 2 0 0
J. Bartlett, Esq..... 1 1 0
W. H. Gamlen, Esq. 1 0 0
Mr. Were 1 0 0
Mr. B. Were 1 0 0
Mr. Carpenter..... 1 0 0
Mr. Beck, from last year's account..... 0 17 2
Rev. J. Stuchbery... 0 10 0
Mr. Anstey 0 10 0
Mr. J. Anstey 0 10 0
Mr. Knight 0 5 0

Collected by Miss Frost.

Miss Frost..... 0 5 0
Mrs. Harriman 0 2 0
Mrs. Mudford 0 2 6

Collected by Mrs. Stevenson.

Mr. Stevenson..... 0 6 0
Mr. Gath..... 0 4 0
Mr. W. Sharland ... 0 4 0
Mr. J. Ellis 0 2 0
Mr. Gale..... 0 2 0

Missionary Boxes.

Mrs. Sharland..... 0 16 5
Miss Frost 0 3 8
Mrs. Were..... 0 3 6
Mrs. Mogford 0 1 6
Mrs. Alford 0 0 6
Exs. 17*s.* 6*d.*; 52*l.* 12*s.* 3*d.*

DORSETSHIRE.

Broadwinsor.

Rev. S. Bater.

Collection 1 9 0
Mrs. Haydon, a Response to Rev. J. A. James's "Voice from China" 11 0 0
12*l.* 0*s.*

Dorchester.

Mr. M. Devenish, Treas.

For the Ship..... 6 16 0
Collection 2 3 6
For Widows' Fund 0 18 6

Subscriptions.

Dr. Cowdell 1 0 0
Mr. S. Cozens 0 5 0
Mr. Devenish 2 0 0
Mrs. Gray 1 0 0
Mr. J. Last 0 10 0
Mr. W. Vernon 1 0 0

Collected by—

Miss Brown 1 2 8
Mrs. Devenish..... 0 11 8
Mr. John Payne..... 0 10 5
Mrs. Wm. Pouncy... 0 17 4

Boxes.

Mrs. Webber 0 8 0
Mrs. Hobbs 0 2 8

India and China Fund.

Dr. J. P. Aldridge ... 1 1 0
Mr. Devenish 3 0 0
Mr. Wm. Vernon ... 1 0 0
Exs. 3*s.* 6*d.*; 24*l.* 3*s.* 3*d.*

Shaftesbury.

Per Mr. R. Soul.

Sabbath School 0 12 5
For Widows' Fund 3 5 0
3*l.* 17*s.* 5*d.*

Weymouth.

St. Nicholas Street Chapel.

On account, per Rev. J. Smith 11 6 6
Sunday School, per Mr. R. Damon..... 9 6 6
20*l.* 13*s.*

ESSEX.

Auxiliary Society, per T. Daniell, Esq.

Colchester, Stambourne and Terling 107 0 5
Balance of 1860..... 38 6 7

Plaistow.

The Young Ladies of Miss Wheeler's School, for the Native Girl, Abigail Plaistow 2 10 0

GLOUCESTERSHIRE.

Bristol.

Gideon Chapel.

Rev. W. Rose.

Collections 23 11 4
For two children in Rev. W. M. Blake's School, William and Mary Rose ... 6 10 0
Missionary Boxes... 21 18 0
Do., Sabbath School 17 12 9
Do., for the Ship ... 23 5 8
For Widows' Fund 5 0 0
98*l.* 0*s.* 9*d.*

Cam.

Rev. C. Thomas.

Rev. A. Gazard.

Collection 2 0 0

Collected by Mrs. Nicholls.

Mrs. Joyner..... 0 5 0
Mr. and Mrs. Randall 0 5 0
Ditto, for China 0 2 6
Ditto, for India 0 2 6
Miss Smith 0 4 0
Mrs. Harris 0 1 0
Mrs. Nicholls 1 8 0
Ditto, for India 0 5 0
Ditto, for China 0 5 0
A few little ones, for the Ship 0 2 6
G. Harris' Collecting Card 0 1 6
5*l.* 7*s.*

Dursley.

Tabernacle.

Rev. R. Bentley.

Collected by Miss Bennett.

The Young Ladies at Miss Bennett's Establishment ... 1 10 6
Miss Bennett 0 5 0

Collected by Miss M. E. Davis.

Mr. Hurndall 0 10 0
Miss Jackson 0 5 0
Miss Davis 0 2 0
Mr. Davis 0 10 0
Mr. J. Davis 0 5 6
Miss M. E. Davis ... 0 2 9

Collected by Miss M. E. Davis, for China and India Fund.

Mr. Tyndall 1 0 0
Mrs. Tyndall..... 0 10 0
Miss Tyndall 0 5 0
Miss F. Tyndall 0 5 0
Mrs. Tyndall's Bible Class..... 0 10 0
Sabbath School, for support of two Native Children in India, to be called "John and Mary Dursley" ... 6 0 0

Missionary Boxes.

Miss G. Hurndall... 0 9 2
Miss Le Chevalier... 0 10 7
Miss L. Davis 0 5 10
Miss E. Heath..... 0 3 1
Master E. Harding. 0 6 7
Miss E. Cott..... 0 2 10
Miss F. Tyndall..... 0 3 8
Miss Bennett 0 3 2
Miss Brothers..... 0 5 6
Collected by Miss Blandford 0 16 9
Missionary Sermons 5 14 3
For the Ship..... 11 2 4
32*l.* 3*s.* 10*d.*

Mitcheldean.

Rev. J. Lander.

Rev. J. Lander...(A.) 1 0 0
Mrs. Lander ....(A.) 1 0 0
Miss Beadles 0 4 4
Mrs. Robinson 0 4 4

Missionary Boxes.

Mrs. Parry 0 8 0
Mr. Jas. Constance. 0 5 0
Master W. Bullock . 0 4 3
Mrs. Jas. Pearse ... 0 2 0
Mrs. Marfell..... 0 1 11
Mrs. Morgan 0 3 9
Harriet Bale..... 0 2 1
Sabbath School 0 10 0
Bible Class Girls .. 0 12 7
For Orphans 0 13 0
For the Ship..... 3 7 8
8*l.* 18*s.* 11*d.*

Ruardean. Per Mrs. Hollick..... 1 0 0

Thornbury.

Rev. J. Morgan.

The Young Ladies of Miss Lane's EdncationalEstablishment..... 2 8 1
Sabbath School Children 1 15 6
Missionary Sermon 1 6 0
Public Meeting 1 6 0
For Widows' Fund.. 0 15 6
Mr. D. Palser and Friends at Crossway's Village Chapel 0 10 0
Miss Helen Lustre . 0 6 0
Mrs. Olds..... 0 12 6
Rev. J. Morgan 0 10 0
9*l.* 9*s.* 7*d.*

Uley.

Rev. H. Jones.

Collected..... 2 8 0

HAMPSHIRE.

Alresford.

Rev. S. J. Le Blond.

Subscriptions 1 11 0
Juvenile Missionary Boxes 3 6 3
Collection 1 5 11
Sunday School, for the Ship 0 10 0
For Widows' Fund.. 1 11 6
8*l.* 4*s.* 8*d.*

Alton.

Rev. P. M. Holmes.

For the Ship	7	8	2
Sabbath School, for China	8	3	8
From Weekly Offering to Christmas, 1860	12	0	0
Missionary Sermons	3	0	2
Public Meeting	2	19	2
Collection at Shortheath village station	1	0	4
Miss Sayer's pupils	1	4	6

Missionary Boxes.

Mr. Taylor	0	15	0
Miss Janet Gurner	0	7	10
Master J. E. Bryant	0	3	0
Master Applegath	0	3	10
F.M. & H.E. Holmes	0	7	6
For Widows' Fund	3	10	0

Exs. 20s. 6d.; 40l. 2s. 8d.

Crondall.

Rev. T. Gallsworthy.

Subscriptions.

Miss Smither	0	15	0
Mrs. Chaundler	0	10	0
Miss C. Smither	0	10	6
Rev. T. Gallsworthy	0	10	0
Mr. Sanders	0	10	0
Mr. Hannam	0	7	0
Miss J. Lunn	0	2	6
Mrs. Lunn	0	2	6

Boxes.

Miss C. Smither	2	2	8
Mrs. Sanders	1	1	2
Mrs. Gallsworthy	1	0	0
Mr. J. Baigent	0	10	0
Mr. B. Baigent	0	10	0
Mr. T. Baigent	0	8	6
Charles and Henry Vass	0	5	0
Miss Lund	0	5	0
Mary and James Chaundler	0	10	0
Sarah Marlow	0	4	3
Mrs. Dimes	0	4	0
Charles Snuggs, Jun.	0	3	3
Martha Alexander	0	2	6
Mrs. J. Martin	0	2	9
A Friend	0	2	0
Mary Snuggs	0	1	7
Collection	2	3	8
For the Ship	0	16	8

13*l.* 13*s.* 11*d.*

Finch Dean.

Mr. & Mrs. Cannings for the Native Girl, Elizabeth Lydia Cannings	3	0	0
Mrs. Cannings..(A.)	0	10	6
Mr. J. S. Cannings (A.)	0	5	0
W. Hebbs	0	1	0

3*l.* 16*s.* 6*d.*

Fordingbridge.

General Contributions	10	6	10

Sabbath Schools.

Fordingbridge	4	1	9
Frogham	0	17	8
Godshill	1	1	0
Gorley	0	14	3
For the Indian Famine Fund, Extra Collection at Annual Meeting	1	14	0

18*l.* 15*s.* 4*d.*

Portsmouth.

Mile End Sabbath School	1	17	6

ISLE OF WIGHT.

Ryde. Legacy of the late Mr. John Rawkins	19	19	0

HEREFORDSHIRE.

Bromyard.

Rev. J. P. Jones.

Collection	1	2	0
Sunday School	0	7	0

1*l.* 9*s.*

HERTFORDSHIRE.

Bushey.

Contributions per Mr. Tomlin	12	17	3
For Widows' Fund	1	3	6

14*l.* 0*s.* 9*d.*

Cheshunt Auxiliary.

J. R. Morrison, Esq., Treas.

Messrs. James Wills, and U. R. Thomas, Secretaries.

Account for Quarter ending Christmas 1860.

Cheshunt, Collectors and Subscribers	17	0	2
Stanstead, Collected per Mr. Woods	0	14	6
Wormley Collection	0	18	0
Rev. H. R. Reynolds, B.A., President of Cheshunt College.	5	0	0

23*l.* 12*s.* 8*d.*

Hitchin.

Queen Street Chapel.

Collections	8	17	1
Sunday School	1	10	0

By Boxes.

Miss Andrews	1	15	1
Fanny Marston	0	5	9
Sophia Watts	0	6	5
Proceeds of Tea Meeting	0	14	0
For the Ship	5	9	9
For Widows' Fund	3	0	0
Edward Roberts, Esq., Almshoe Bury	1	0	6
Ditto (D.)	5	0	0

Red Hill. Rev. J. Adams 2 10

Shillington.

Rev. J. S. Darley.

Collection	2	1	9
For the Ship	0	14	10

Exs. 25*s.*; 31*l.* 19*s.* 8*d.*

Ware.

Independent Chapel, Church Street.

Rev. P. Law.

Mr. Heard	1	1	0
Mrs. Heard	1	1	0
Mrs. Holford	1	1	0
Mrs. Brandram	1	1	0
Mr. Flask	1	1	0
Rev. P. Law	1	0	0
Mrs. Brunton	1	0	0
Mrs. Medcalf	0	10	0
Master W. F. Brandram's Box	0	10	0
John and Arthur Rogers' Missionary Box	0	12	6
For Schools & India, Collected by B. P. Medcalf	0	6	6
Mrs. Dunn	0	1	0
Widford Sunday School	0	6	0
Miss Medcalf's Mission Box	0	8	6
Missionary Ship Collection	3	7	2
For Widows' Fund	3	2	6
Collection	5	12	7
Sunday School	0	11	8
Young Men's Association	1	17	0

24*l.* 19*s.* 5*d.*

HUNTINGDONSHIRE.

St. Ives. Rev. J. K. Holland	1	0	0

KENT.

Gravesend.

Windmill Street Chapel.

Rev. E. S. Pryce, B.A.

Moiety of Subscriptions	11	13	7

Lee.

Rev. R. H. Marten.

Contributions	7	2	0

Sandwich.

Rev. Dr. Hillier.

Collections	4	0	9
A Friend	0	5	0
Boxes	1	16	6
Ladies' Committee	2	3	6
For the Ship	3	2	7
For Widows' Fund	1	10	6
Juvenile Society	3	0	0
United Communion, the Orphans	1	12	6
Friend to the Orphans	0	2	0

Exs. 9*s.* 6*d.*; 17*l.* 3*s.*

Tunbridge Wells.

Auxiliary, per Mrs. J. Wilson	30	11	6
T. Beeching, Esq. (A.)	1	1	6

LANCASHIRE.

East Auxiliary Society, per S. Fletcher, Esq.	104	15	6

West Auxiliary Society, per S. Job, Esq.

Liverpool.

Crescent Chapel.

Second Grant from the Weekly Offerings Fund	21	7	1

Bury Auxiliary Society.

Mr. J. Shaw, Treasurer.

New Road Chapel.

Rev. J. H. Ouston.

Collected by—

Miss Shaw	8	2	1
Miss Rothwell	7	6	7
Miss Emma Shaw	3	7	4
Collection	5	15	10
Mr. J. Young ...(A.)	2	2	6
Boys' School	2	3	2

Girls' School.

Classes of

Mr. Heys	2	3	3
Mrs. Meadowcroft	2	3	4
Mrs. Shaw	1	15	6
Miss Webb	1	1	8
Miss McLean	1	3	11
Mrs. Hodgson	0	19	11
Miss Shaw	0	7	7
Mrs. Chambers	0	16	7
Miss Young	0	9	1
Miss Emma Shaw	0	10	8
Miss Gorton	0	5	7
Miss Porritt	0	6	9
Miss Nuttall	0	5	3
Miss Hodgson	0	5	11
Miss Scoon	0	5	5
Miss Hall	0	2	9
Miss Holt	0	6	1
Miss Clara Young	0	4	1
Miss Jessie McLean	0	0	7
Miss M. A. Booth's Missionary Box	0	9	10
For Widows' Fund	2	1	9
For the Ship	3	10	0

43*l.* 13*s.* 3*d.*

Bethel Chapel.

Rev. W. R. Thorburn, M.A.

Donations.

Rev. W. R. Thorburn, M.A.	1	1	0
Mr. J. Trimble	1	0	0
Mr. M. Pilling	0	10	0
Mr. J. Pilling, jun.	0	8	0
Miss Pilling	0	2	6

Boxes.

Miss Grundy	0	17	6
Mr. Cocker	1	2	4
Mr. Hampton	0	15	0
Mast. T. Whitehead	0	5	0

Classes.

Mrs. Thorburn and Class	2	1	0
Miss Grundy	2	5	0
Mr. Ward	1	6	8
Miss Brown	1	2	9
Miss F. Thorburn	0	13	5
The Minister's Bible Class	1	1	8

Collectors.

Mrs. Trimble	0	16	0
A Friend	0	17	3
Mrs. Ward	1	0	6
Miss F. Thorburn	2	2	5
Miss M. Thorburn	3	17	10
Miss Grundy	2	13	9
A Friend	0	14	0
Collection	5	5	6
For Widows' Fund	2	1	3
For the Ship	3	19	5

33*l.* 4*s.* 3*d.*

Castle Croft Chapel.

Rev. W. Roseman.

For Widows' Fund	1	5	0
Collection	6	1	1
Rev. W. Roseman (Sub.)	0	10	0
Mr. R. Butcher, for India	3	0	0

Missionary Boxes.

Miss Webster	0	8	0
Miss Amelia Roseman	0	16	0
Miss Lilly Butcher	0	19	3
Master F. Haworth	0	5	4
Master J. Scholes	0	7	0
Sabbath School	3	1	0
Girls' School	1	2	11
Boys' do.	1	4	3
Infant Class	0	11	11
For the Ship	2	3	1

21*l.* 14*s.* 10*d.*

Public Meeting	8	12	6
	117	4	10
Less Expenses	3	8	6
	113	16	4

Burnley.

Bethesda Chapel.

Rev. J. Stroyan.

Collected by Miss Currer.

Mr. Hurtley, special subscription for five years, for India	5	0	0
Mrs. W. Hargreaves	2	0	0
Miss Currer	2	0	0
Mrs. Howarth	1	0	0
Mr. Spreckley	0	10	0
The Misses Roberts	0	10	0

11*l.*

Manchester. Rev. J. Crickett (A.)	1	0	0

Rochdale.

Milton Congregational Church.

Rev. H. W. Parkinson.

Mr. T. Southworth, Treas.

Collections	35	13	8
For Widows' Fund	7	11	8
Collected for the Orphans of the late Rev. H. Helmore..	7	0	0
Sunday School, for the support of Jane Graham Milton, Vizagapatam	4	10	0

Special.

Mr. Jas. Ashworth	1	1	0
Mr. E. Ashworth	1	1	0
Messrs. R. & J. Kelsall ..(2nd D.)	20	0	0
Messrs. Moore	5	5	0
A. Stewart, Esq.	3	0	0
Mr. Southworth	1	1	0

Ladies' Association.

Mrs. Ormerod, Secretary.

Collected by Miss Ashworth.

G. Ashworth, Esq...	1	0	0
Miss Ashworth	0	10	0
Mr. Jas. Ashworth.	0	10	6
Mr. E. Ashworth	1	0	0
Mrs. Ormerod	0	8	0
Rev. H. W. Parkinson	0	10	6

Collected by Miss Clegg 0 19 0

Collected by Mrs. Curtis and Miss Garside.

A. Stewart, Esq.	2	2	0
Sums under 10s.	3	7	6

Collected by Mrs. R. Kelsall and Mrs. J. T. Pagan.

Mr. Davenport	1	0	0
Mr. R. Kelsall	5	0	0
Mr. J. Kelsall	5	0	0
Mr. March	1	0	0
Herr Nanson	0	10	6
Mrs. Pagan	1	0	0
Mrs. J. T. Pagan	0	10	6
Mr. J. T. Pagan	1	0	0
Mr. Staley	1	0	0
Mrs. T. Staley	0	10	6
Mr. Williams	1	0	0
Sums under 10s.	0	13	6

Collected by Mrs. B. H. Moore and Miss Craven.

Mr. Craven	1	0	0
Mrs. Craven	0	12	0
Miss and Miss A. Craven	0	12	0
Mr. John Irving	0	10	6
Mr. B. H. Moore	1	0	0
Mrs. B. H. Moore	0	12	6
Mrs. Staley	1	0	0
Miss Sugden	0	10	0
Sums under 10s.	2	5	10

Collected by Mrs. and Miss Leach.

Dr. Cheetham	1	0	0
Mr. Leach	0	10	0
Mrs. Leach	0	10	0
Mr. Thomson	1	0	0
Sums under 10s.	1	14	6

Collected by Mrs. Southworth and Miss M. Moore.

Messrs. Adamson and Holden	1	0	0
Mrs. Arundel	0	10	0
Mrs. J. Ashworth (Moss)	0	10	0
Mr. J. Calvert	0	10	0
Mr. J. Hamilton	0	10	0
Mr. James Moore	1	1	0
Mr. Josh. H. Moore.	1	1	0
Mr. John E. Moore.	1	1	0
Miss Moore	1	1	0
Miss Mary Moore	1	1	0
Mr. Southworth	0	10	6
Mrs. Southworth	0	10	6
Mr. Thornton	1	0	0
Sums under 10s.	2	2	11
Exs. 13s8. 6d. 14l. 17s. 8d.			

Ulverston.

Rev. F. Evans.

Public Collection	10	0	0
Rev. F. Evans	0	10	0
Collected by Misses Elleray and Butler	1	4	0

Boxes of

Mrs. Baynes	0	13	7
Miss Sawrey, for China	0	4	6
Mast. J. H. Sawrey, for do.	0	4	6

Sunday School.

Teachers	1	8	9
Girls	0	19	8
Boys	0	12	4
Infants	0	2	3
For Boy in Mr. Rice's School, named J. J. Steinitz	3	0	0
For the Ship	2	16	6
For Widows' Fund	0	15	0
Exs. 14s. 7d.; 21l. 10s. 6d.			

Wigan, T. C. Ryley, Esq. 10 0 0

LINCOLNSHIRE.

Brigg, Ladies' Working Society, per Mrs. Bradley, for the Native Teacher William Martin, half-y car. 5 0 0

Horncastle.

Per Mr. W. Wood.

Collections, including 2l. from Mr. R. Longstaff	5	14	5
Public Meeting	4	0	11
Do. at Horsington	1	12	6
Mr. R. Longstaff (A.)	2	2	0
Sunday School	0	10	0

Boxes.

Mr. Stephenson	0	2	7
Mrs. Pettinger	0	6	6
Exs. 12s. 6d.; 13l. 16s. 5d.			

MIDDLESEX.

Brentford. Collected by Miss M. Spencer 1 1 0

MONMOUTHSHIRE.

Usk.

Rev. E. Williams.

Rev. E. Williams	0	5	0
Mr. J. Evans	0	2	6
Collection	1	0	0
1l. 7s. 6d.			

NORTHAMPTONSHIRE.

Daventry. A Friend 5 0 0

Peterborough.

Per Mr. W. Vergette.

Collections	7	15	1
Public Meeting	4	7	2

Boxes.

Mr. White	0	12	6
Mr. Thos. Holditch.	0	3	4
Master Murray	0	1	8
Eliza Sargeant's Bequest	0	2	6

Subscriptions.

Mr. Caster	1	0	0
Mr. Thos. Rowell	1	0	0
Mr. White	2	0	0
Rev. A. Murray	0	10	6
Mr. W. Vergette's Box	0	19	6
Ditto, Subscription.	2	2	0
Mr. Lound, sen.	10	0	0
Mr. Knighton	1	0	0
Mrs. Merry, sen.	0	5	0
A Friend	0	5	0

Widows' Fund.

Ordinance	2	5	7
Mr. White	0	10	0
Mr. Caster	0	5	0
Exs. 15s.; 3l. 11s. 4d.			

NORTHUMBERLAND.

Morpeth.

Rev. W. Ayre.

Collection 3 15 0

Collected by—

Miss Taylor	0	17	6
Miss Hopper	0	9	4
Mrs. Hopper's Class of Sunday Scholars	0	8	8
The Produce of Mrs. Grahamsley's Pear Tree	0	15	0
Small Sums	0	11	6
6l. 17s.			

NOTTINGHAMSHIRE.

Auxiliary Society, per J. Cole, Esq.

Friar Lane Chapel.

Collected by Mrs. J. N. Dunn	6	3	4
For Widows' Fund.	2	16	6

Castle Gate Meeting.

For Widows' Fund.	10	0	0

James Street Chapel.

For Widows' Fund.	3	3	6
22l. 3s. 4d.			
Mr. Thorpe, for the Helmore Family	2	0	0

OXFORDSHIRE.

Chinnor.

Rev. J. Mason.

Mrs. Clark	0	5	0
John and Rebecca Stratford	0	4	0
Mr. Thomas Keen	0	10	0
Mrs. Smith's Mission Box	0	3	2
Mr. George Batten	0	3	6
Messrs. J. and R. White	1	1	0
Mr. J. Humphreys	1	1	0
Mrs. Humphreys' Sunday School Class	0	8	3
Miss E. Saw's Missionary Box	0	5	0
Miss E. Saw's Sunday School Class	0	5	0
Mr. Thomas B. Allnutt	0	10	0
Mr. W. White, Henton	0	2	6
Mr. Brazell	0	2	6
Miss Heph. Allnutt	0	1	0
Mr. W. H. Kirby	0	10	0
Mr. W. T. Webster	0	2	6
Miss E. Colzell's Box	0	5	0
Miss Bichfield	0	1	0
Rev. J. Mason	0	10	0
6l. 10s. 5d.			

Henley Auxiliary.

J. Maynard, Esq., Treasurer.

Pheasant's Hill, Hambledon.

Rev. J. Brown.

Public Meeting	7	4	8
Collected by Mrs. Brown	1	7	0

Missionary Boxes.

Mrs. Brown	0	5	0
Mrs. Tranter	0	4	5
Mrs. Denham	0	2	0
Elizabeth Dodwell..	0	12	3
Mary Mason	0	10	0
Louisa Allnutt	0	8	0
Mary Anne Keene	0	3	1
Kate G. Gunnell	0	3	4
Mary Ann Cooper	0	2	8
Mr. Timberlake	0	2	2
H. J. Read	0	2	6
H. B. Leake	0	2	0
11l. 9s. 1d.			

SHROPSHIRE.

Bridgnorth.

Rev. D. D. Evans.

Missionary Sermons and Meeting	10	9	6
Missionary Boxes	3	15	2
Exs. 8s. 8d.; 13l. 16s.			

SOMERSETSHIRE.

Bath Auxiliary Society.

J. W. Templer, Esq., Treas.

Mrs. Stibbert. *Second Donation* 50 0 0

Ladies' Association.	4	0	9

Percy Chapel.

For Widows' Fund.	14	3	8
For the Ship	11	11	10
79l. 16s. 3d.			

Miss Matthew, per Dr. Lockhart, for the Chinese Medical Mission 2 10 0

Taunton.

Paul's Meeting.

Collected by—

Mrs. Ackland	5	1	7
Miss Davey	3	3	8

Annual Subscriptions.

Mr. Field	1	0	0
Mr. J. M. Fisher	0	10	0
Mr. Green	1	1	0
Mr. Hawkins	0	10	0
Mr. Hexdebourke	1	1	0
Mr. Hewett	0	10	0
Mr. Musgrave	1	0	0
Mr. Presland	0	10	0
Mr. Rossiter	1	1	0
Mr. Symes	2	2	0
Mrs. Wood	2	0	0
19l. 10s. 3d.			

Wiveliscombe.

A. J. Newton, Esq., (A.) 10 10 0

STAFFORDSHIRE.

Leek.

Mr. Alsop	2	0	0
Mrs. Birch	1	0	0
Mr. Joshua Brough	2	0	0
Mr. John Brough	2	0	0
Mrs. James Brough	1	0	0
Miss M. Brough	0	10	0
Mr. W. S. Brough	0	10	0
Mrs. Cheil	1	0	0
Rev. J. Hankinson	1	0	0
Mrs. W. Nixon	1	0	0
Mr. James Wardle	1	1	0
Sermon & Meeting	24	0	0
For the Ship	4	11	6
Ladies' Association.	5	2	5
For Widows' Fund.	2	13	6
Exs. 19s.; 48l. 12s. 5d.			

Lichfield.

Missionary Boxes.

Widow Hall	0	1	6
Mrs. Robert Scott	0	11	2
Miss Brown	0	12	0
Miss Stephenson	0	11	2
Two Friends	0	5	7
A Friend	0	4	0
Smaller Sums	0	6	4

Juvenile Missionary Boxes.

E. Robinson	0	1	8
E. Cox	0	3	1
S. Haynes	0	5	10
Miss G. —	0	4	8
J. & E. Wheatley	0	2	11
Jane Scott	0	1	10
A. Holdgate	0	2	1
R. Insley	0	1	3
Smaller Sums	0	1	11

Collected by—

Mrs. Beesley	1	2	0
Misses Scott and Houlgate	2	5	0
Miss Heape	0	10	0
Masters Houlgate and Cox	0	11	6
Masters Cox, Scott, and Bee, for China.	0	9	6
Miss Scott's Christmas Tree	0	15	6
Sabbath School Subscriptions, less cost of Magazines supplied	0	13	9
Annual Sermon	2	4	10
Meeting	5	0	2
For Widows' Fund	1	13	5
A Friend, for African Orphans	0	1	0

Exs. 23*s.*; 18*l.* 0*s.* 2*d.*

Tipton.

Rev. D. Addenbrook.

Collection	3	5	0

West Bromwich.

Mayer's Green Chapel.

Rev. J. G. Jukes.

Missionary Sermons	28	19	9
Public Meeting	10	15	5

Subscriptions.

Mrs. Griffiths	2	2	0
Mrs. Smith	1	0	0
Miss Smith	1	0	0
Mr. R. S. Hudson	10	10	0
Mr. J. Cooksey	5	0	0
Mr. S. Bowen	5	5	0
Mr. T. Stamps, jun.	1	1	0
S. Reeves	0	10	0
A Friend	1	2	6

Missionary Boxes.

Mrs. Hudson	1	0	0
Mrs. Cooksey	1	5	9
Mrs. Dunn	1	4	4
Mrs. Scattergood	0	8	3
Mrs. Fillimore	0	5	6
Miss Hood	0	10	0
Miss J. Hood's Class	0	7	9
Miss Hollyoak's do.	0	9	4
Miss Taylor	0	5	4
Miss Newbury	0	4	8
Mary Mantel	0	10	4
Annie Reeves	0	5	4
Master J. Perkins	0	4	8
Master I. Reeves	0	12	7
For the Ship	8	0	6
For Widows' Fund	16	2	2
Profit of Tea Meeting	2	6	10

Exs. 40*s.*; 98*l.* 19*s.* 2*d.*

Wolverhampton.

Queen Street Chapel.

S. Dickinson, Esq., Treas.

Annual Subscriptions.

S. S. Mander	5	0	0
S. Dickinson	5	0	0
W. Barron	3	3	0
T. W. Shaw	2	2	0
T. Bantock	2	2	0
Rev. Wm. McOwan	1	1	0
T. Edwards	1	1	0
E. D. Shaw	1	1	0
R. Shaw	1	1	0
Miss Lloyd	1	1	0
Mrs. Shaw	1	0	0
Miss Shaw	1	0	0
Mrs. Wiley	0	10	0
Mr. Hunt	0	10	0
Mrs. Bullock	0	8	0

Missionary Boxes.

Miss Anslow	0	14	0
Mr. Norton's Baby's Box	0	10	0
Mrs. Edwards	0	6	5
W. Evans	0	5	6
Miss Rann	0	5	0
Miss Payne	0	4	4
Mr. Gough	0	3	0
Mr. Pardoe	0	2	0

Quarterly Collections.

Miss Dickinson	0	16	6
Miss Cooper	0	8	0
Mrs. Craddock	0	8	0

Juvenile Collections.

Miss E. A. Hopkins	0	10	2
E. Adams	0	4	6
Sabbath Schools	15	1	8
Annual Collections	28	0	4
Public Meeting	12	5	7
Swindon	0	10	0
Wombourne	0	3	10

Exs. 127*s.* 10*d.*; 80*l.* 10*s.* 6*d.*

SUFFOLK.

Lavenham.

Rev. H. Davies.

Miss Meeking...(A.)	1	1	0
Collection	1	0	0
For Widows' Fund	1	0	0

Exs. 4*s.*; 2*l.* 17*s.*

SURREY.

Byfleet.

A. C. Collins, Esq.	1	1	0
Miss M. D. Drewitt	0	5	0

1*l.* 6*s.*

Godalming.

Per Mr. J. Foster.

Missionary Prayer Meetings	2	4	6

Guildford.

Miss Drewitt (2 yrs.)	1	0	0

Richmond.

Per Miss Blyth.

On account	10	4	0
W. Youngman, Esq., for China	5	5	0
For Schools at Mare	2	11	0

18*l.*

WARWICKSHIRE.

Stretton-under-Fosse.

Rev. J. F. Alexander.

Missionary Boxes	1	11	3

WILTSHIRE.

Castle Coombe.

Per Miss Taylor.

Missionary Meeting	2	15	1

Missionary Boxes.

Masters Holborow	1	0	0
Master Amos Bailey	0	10	0
Mrs. Taylor	0	14	2
Mrs. Jenkins	0	0	9

5*l.*

Chippenham.

Rev. B. Rees.

Rev. B. Rees	1	1	0
Castle Coombe S. School	0	18	0
Mr. R. G. Mattingly	1	13	6
Miss A. Elliot	0	13	0
Master Brotherhood	1	16	4
Sabbath Collections	5	6	8
Public Meeting	4	13	4
Miss Lovel	0	8	0
Mr. J. Freeth	0	10	0
Miss Bradbury	0	5	3
Miss Rixon	1	5	0
A Friend	1	0	0
S. S. Children	2	2	8
Miss Collen	1	3	0
Messrs. Stephens & Co.	2	0	0
Miss Edgecumbe	1	15	0
Miss S. J. Mills	1	1	0
Mission Box	3	2	0
Mr. T. Mills	0	10	0
Do. for Corston	1	14	6
Do. for Goatacre	1	0	0
For Widows' Fund	1	0	0
Mr. Millard	0	10	0

Exs. 10*s.*; 34*l.* 18*s.* 6*d.*

Westbury.

Lower Meeting.

Rev. T. Hind.

Sermons	4	3	0
Public Meeting	8	17	0

Collected by—

Mrs. Frances	1	10	4
Miss Zeal	0	10	6

Subscriptions.

Miss Zeal	0	10	0
Mrs. Dowding	1	1	0
Mr. Couzens	1	0	6

Missionary Boxes.

Mrs. Wilshere	0	19	4
Miss Curtis	0	4	4
Young Men's Bible Class	0	4	9
Young Women's do.	0	13	6

Juvenile Missionary Boxes and Cards.

General School Box.

Boys	0	3	7
Girls	0	4	2
Masters E. & J. Couzens	0	12	6
Misses & Master Binds	0	10	0
Masters H. & A. Niblet	0	1	5
Master St. Taylor	0	13	1
Miss & Master Dowding	0	4	3
Miss S. Taylor	0	2	6
Miss S. & E. Hordle	0	6	5
Master C. Eyres	0	1	0
Miss M. A. & E. Sims	0	1	4
Miss M. Sims	0	2	4
George Frances	0	1	0
Luiza Sainsbury	0	1	0
Ellen Fulden	0	2	0
Jane Smith	0	1	0
J. & A. Cockle	0	1	8
W. Helman	0	1	3
For Widows' Fund	2	0	0

25*l.* 4*s.* 10*d.*

Upper Meeting.

Rev. T. Gilbert.

Collection	2	2	0
Collected by Master William Whitmore	0	5	6

2*l.* 7*s.* 6*d.*

Wilton.

Rev. C. Baker.

For Widows' Fund	1	1	0
For the Ship	3	0	0
Sunday School Teachers and Friends, New Year's Offering for China	0	10	0

4*l.* 11*s.*

WORCESTERSHIRE.

Broadway.

Rev. W. Pike.

Subscriptions	3	2	9
Sabbath School	0	10	9
For the Ship	0	12	3

4*l.* 5*s.*

YORKSHIRE.

Doncaster.

Per I. Walker, Esq.

Balby. Missionary Tree	6	11	5
For Widows' Fund	3	0	0
For the Ship	0	11	9

10*l.* 3*s.* 2*d.*

Halifax District.

Per H. J. Philbrick, Esq.

Halifax.

Sion Chapel.

Rev. C. S. Sturrock, B. A.

Legacy by late Miss Naylor	10	0	0
For Widows' Fund	7	10	0

17*l.* 10*s.*

Mixenden.

Rev. I. Brierley.

Collection	4	0	0
Rev. I. Brierley (S.)	0	10	0
Collected by Miss Foster	0	6	6

Missionary Boxes.

Late Mrs. Brierley	0	4	0
Miss Jane Rothera	0	3	10
Mrs. Hooson	0	2	6

5*l.* 6*s.* 10*d.*

Staniland.

Rev. E. W. Garner.

Public Meeting	4	7	5
Proceeds of Tea	14	17	1

Subscriptions.

J. Shaw, Esq.	5	0	0
S. Shaw, Esq.	5	0	0
T. Shaw, Esq.	5	0	0
B. Mellor, Esq.	2	2	0
J. and M. Mellor	1	0	0
Misses Alice, Mary, and Emily Shaw's Missionary Box	0	15	6
Mr. J. Shaw	0	10	6
Mrs. S. Shaw	0	7	0
Mrs. T. Shaw	0	7	6
Mrs. B. Mellor	0	7	6
Mrs. J. Watson	0	5	0
Mrs. E. Morton	0	5	0
Mrs. Stott	0	3	6
Mrs. B. Akroyd	0	2	6
Mrs. T. Thornton	0	2	6
Mrs. Park	0	4	0
Mrs. S. Taylor	0	5	6
Mrs. D. Hallas	0	2	6
Mrs. J. Marsden	0	4	0
J. Akroyd	0	5	0
A Friend	0	5	0
J. Haigh	0	3	0
C. Haigh	0	2	6
E. Law	0	5	0
S. Sutcliffe	0	5	0
Miss M. A. Taylor	0	5	0
E. Sykes	0	5	0
Miss M. A. Eastwood	0	3	0
A Friend	0	4	0
Mrs. Walker	0	4	0
Small sums	0	7	6
For Widows' Fund	1	0	0

Exs. 30*s.*; 43*l.* 12*s.* 6*d.*

Collected by Miss Bradley, for the Chincse Medical Mission.

Mrs. Appleyard	0	5	0
Mr. Bowman	1	0	0
Miss Bradley	0	5	0
Miss Bracken	0	2	6
Miss Birtwhistle	0	2	6
Miss Baldrey	0	1	0
Messrs. J. Crossley and Sons	5	5	0
Mrs. John Crossley	0	10	0
Mr. Corke	0	2	6
Mrs. Denton	0	5	0
Mrs. Farrar	0	1	0
Mr. J. T. Haigh	0	10	0
Mrs. John Haigh	0	10	0
Mrs. Holdsworth	0	2	6
Mrs. Hargreaves	0	5	0
Mr. Philbrick	0	5	0
Mrs. Riley	0	2	6
Miss Smith	0	5	0
Mrs. Stansfield	0	2	6
Miss Thomson	0	2	0
Miss Whitworth	0	10	0
Mr. W. Whitworth	0	10	0
Mr. Whitewood	0	2	6
Mr. Whitley	2	0	0
Mr. N. Whitley	1	0	0
Mrs. John Walker	0	2	6
Mrs. T. C. Whitehead	0	3	0
Miss Crossley	0	1	6

14*l.* 13*s.* 6*d.*

Eston Junction, Middlesborough.

Rev. E. Pryse.

A few Welshmen ...	2	0	0

Pontefract. Annuity of the late Miss Roberts, for a Native Teacher and two Native Girls—half-year ... 9 14 9

Sheffield, &c., Auxiliary, per J. W. Pye Smith, Esq., on account 12 15 4

WALES.

Builth.

Horeb Independent Chapel.

Rev. D. Philip Davies, President.

Mr. James Tew, Treasurer.
Mr. Thomas Thomas, Secretary.

Collected by—

Miss Powell	0	3	1
Miss S. Davies	0	5	1
Mrs. Guillim	0	11	6
Miss Thomas	0	15	3
Horeb Sunday Schl.	0	9	4

Branch Sunday Schools.

Salem	0	4	9
Forddlace	0	3	2
Nantglace	0	9	6
Castle Crab	0	6	2

3l. 7s. 10d.

Carvan and Brynseion.

Rev. L. James.

Carvan.

Public Collection ...	1	1	0
Mr. Isaac Morris ...	0	2	6
Rev. L. James	0	5	0

Brynseion.

Public Collection ...	1	1	1
Dyffryn	0	10	0
Mr. Jno. Morgans, Cilshew	0	5	6
Miss M. Morgans, do.	0	2	6
Mr. Morgans, Lan...	0	2	6
Mrs. Morgans, do....	0	2	6
Tymaur	0	5	0
Mr. H. James, Droslyn	0	2	6
Mr. D. Morgans, Venturin	0	5	0
Missionary Boxes...	2	0	7
	6	5	8

Llanelly.

Park Street Chapel.

Rev. R. Perkins.

Rev. R. Perkins	1	1	0
Mr. Hepburn	1	1	0
Mr. B. Howell	1	1	0
Mr. John Thomas ...	0	10	0
Mr. R. Palmer.....	0	10	0
Mr. John Powell ...	0	5	0
Mr. H. J. Howell ...	0	5	0
Mr. B. R. Rees	0	5	0
Mr. J. Maybery, jun.	0	5	0
Mr. Evan Evans	0	5	0
Mr. H. S. Howell ...	0	2	6
Mr. D. Williams.....	0	2	6
Mr. James	0	2	6
Mr. C. Gough	0	2	6
Mr. Meyler Daniel...	0	2	6
Mr. W. Howell	0	2	6
Evening Collection..	2	4	3

8l. 0s. 9d.

Solva.

Mr. T. Mortimer ...	1	1	6
Mrs. Propert	1	1	6
Mr. T. M. Rees	0	10	0
Mr. S. Thomas, Lecha	0	10	0
Mr. J. Evans	0	2	6
Mr. W. Evans	0	2	6
Mr. H. Rees, Trevanner.....	0	2	6
Mr. H. Hughs	0	2	6
Mr. S. Williams	0	2	6
Gwasanaethwyr Carnvehwrn	0	4	0
Casgliad	0	7	11

Ysgol Sabothol.

Miss Propert	0	10	0
Capt. Lewis	0	5	0
Mr. T. Morris	0	5	0
Mr. W. Richards ...	0	5	0
Mr. James Lewis ...	0	3	2
Mr. Jno. Owen	0	2	6
Mr. Jno. James, Lower Solva.....	0	2	6
Mr. Peter Reynolds	0	2	6
Mr. W. Phillips	0	2	6
Mrs. Thomas, Trefiodan	0	2	6
Dau 2s. 6d.	1	6	7
Blwch Cenadol	3	3	6

Cardiau a Blychau.

Miss M. A. Prosser.	0	7	3
Miss Anne Morgans	0	6	9
Benjamin Harries...	0	6	3
Mr. J. Lloyd	0	5	7
Miss E. Francis	0	4	2
	12	7	2
Treuliau	0	1	8
	12	5	6

SCOTLAND.

Campeltown. Congregational Church Sabbath School, for a Native Child in India 3 0 0

Dundee District Auxiliary.

G. Rough, Esq., Treasurer.

Ward Chapel.

Rev. R. Spence, M.A.

Rev. Robert Spence	5	0	0
Rev. John Masson ..	1	10	0
Mr. Ed. Baxter	100	0	0
Mr. G. Armitstead..	50	0	0
Ditto for Disposal of Rev. G. Hall, Madras	25	0	0
Mr. David Baxter ..	30	0	0
Mr. James Neish ...	10	0	0
Mr. P. Carmichael ..	10	0	0
Mr. W. E. Baxter ...	5	0	0
Mr. Alexander Low.	5	0	0
Mr. Wm. Methven..	3	0	0
Mr. R. McGavin.....	1	1	0
Mr. Thomas Walker	1	1	0
Mr. J. Stevenson ...	1	1	0
Mr. G. Gourlay	1	1	0
Mr. David Scott	1	0	0
Mr. David Kyd	1	0	0
Mr. A. Matthewson	1	0	0
Mr. John Caird	1	0	0
Mr. John Kidd	1	0	0
Mr. Wm. Gibson	1	0	0
Mr. David Buchan..	1	0	0
Mr. David Kidd	1	0	0
Mr. A. Davidson.....	0	10	6
Mr. Peter Chalmers	0	10	0
Mr. Alex. Tyrie	0	10	0
Mr. Jas. Matthew...	0	10	0
Mr. Thomas Innes..	0	10	0
Mr. J. Henderson ...	0	10	0
Mr. David Crabb ...	0	10	0
Mr. John Sturrock..	0	10	0
Mr. J. H. Dudus	0	5	0
Mr. James Colville..	0	4	4
Mr. P. Bain	0	4	0
Mr. James Cook.....	0	4	0
Mr. D. Napier	0	2	0
Mr. Alex. Napier ...	0	2	0
Miss Fergusson.....	0	10	0
Miss Methven.....	0	2	0
Miss Alexander	0	2	0
Mrs. P. Blair	0	5	0
Mrs. Peat	0	2	6
Mrs. Lowden	0	2	6
Mrs. & Miss Monro.	0	4	8
Sunday Scholars ...	2	0	4
Collection at Chapel	10	5	0
Ditto at Public Meeting	4	7	0
	270	17	4
Paid Officer for Collecting	0	15	0
	273	2	4

Castle Street Chapel.

Rev. A. Hannay.

Collection	7	0	0
Mr. J. Valentine and Family.	2	16	2
Mr. John Laing	1	0	0
Mr. John Bain	1	0	0
11l. 16s. 2d.			

Lindsey Street Chapel.

Rev. David Cook.

Collection	2	0	0

Panmure Street Chapel.

Rev. R. Lang, M.A.

Collection	6	18	8

Subscriptions.

Miss Baxter.....	50	0	0
Miss M. A. Baxter..	60	0	0
Mr. George Rough..	10	0	0
Mr. P. Watson	10	0	0
Mr. John Smith.....	3	0	0
Mr. Alex. Smith.....	0	10	6
Rev. R. Lang	2	0	0
Margaret Hutchins	0	6	0
Mr. John Durham..	1	0	0
Mr. Robert Nicoll ..	1	0	0
Mr. D. Urquhart	0	10	0
Miss Urquhart	0	10	0
Mr. W. H. Nell	1	0	0
Mr. Jas. Kennedy...	1	1	0
Mrs. Wright.....	10	0	0
Mr. F. Molison	20	0	0
Mr. David Easson...	1	0	0
Mr. David Cooper ...	1	0	0
Panmure Street Sabbath Schools...	0	14	0
Do. Bible Class.			
Rev. R. Lang	0	16	4
Exs. *7s. 3d.*; *4s. 0d.*; *5s. 1d.*			

Edinburgh.

Albany Street Chapel.

Juvenile Association, for Arnthal, in Mrs. Lewis's School, Santhapooram	3	0	0

Glasgow. H. W..... 10 0 0

Leith.

Junction Street Local Sabbath School.

Per Mr. Mack.

Female Bible Class.	1	11	7
Senior Male Bible Class	0	12	1
Junior Ditto.....	0	9	9
General School Box.	5	14	8
Collection at Annual Meeting	0	14	2
Interest from Bank	0	5	2

Missionary Boxes.

Maria M. Mack	0	7	1
Joan Angus		7	0
Mary Chisholm	0	6	10
Mary Young	0	5	3
Janet Stewart.....	0	3	11
Isabella Pollock.....	0	3	9
Catherine Sinclair...	0	3	7
Mr. Gillen's Girls' Class.....	0	3	4
Margaret Laing.....	0	1	10
Margaret Melrose...	0	1	6
Isabella Porteous ...	0	1	4
Helen Dickson	0	1	2
Louisa Primner.....	0	1	2
Janet D. Wright.....	0	0	9
Isabella Gilfillan ...	0	0	8
Condie Young	0	10	9
James Main	0	2	8
Alex. Young.....	0	2	3
Robert Reed.....	0	1	1
David Mackie	0	1	0
W. White	0	1	0
George Smith	0	0	4
	12	15	3
Less Expenses.....	0	9	0
	12	6	3

Appropriated thus.

For Rev. W. Muirhead, Shanghae, for promotion of the Gospel in China	3	0	0
For Native Girl, Hephzibah, in Mrs. Addis' School, Coimbatoor	3	0	0
For Native Boy, William Mann, in Mr. Bradberry's School, Berhampore	3	0	0
For Raratonga Institution, for Native Preachers.	3	6	3
12l. 6s. 3d.			

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and made payable at the General Post Office.

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